

said, insures that the infant will live. Following this procedure, the neonate is transferred to the care of a lactating woman. This mother surrogate is paid for her services by the child's father. Eventually, when the child can speak, he is returned to his father.

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Birth Control. Induced abortions are unknown, according to all informants, and this information is very likely reliable because bastards /isui-/ are first delivered, and then are usually killed. Similarly, there does not seem to be any knowledge of birth control devices nor of the practice of coitus interruptus. In marked contrast to the Negroes of the area whose children line up like stepping-stones, there is often a two- to four-year break between living children for the Cayapa. In some cases this difference is accounted for by the high infant mortality rate; in other cases, it is explained by lower fertility; in still other cases the lower sex drive may be the causative factor. We shall discuss the latter premise in the chapter dealing with personality factors. In any event, the Cayapa recognize their weakness in numbers

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in childbirth, and the infant was born dead. No one discussed the condition of the infant's soul at all, until a group of Negroes came to express their condolences. They remarked among themselves that the infant was probably in purgatory because it had not been baptized. They spoke in this vein for about ten minutes until Doña Carolina, who is half Cayapa and married to the founder of the village of Camerones, noticed that the Indians were becoming disturbed at the trend that the conversation was taking, and she said that of course, since the child was only recently dead, it perhaps was not too late, and she took some water from a gourd and sprinkled it on the tiny body. There was a brief flurry of conversation among the Negroes, and the remark was made that "very likely the infant was in heaven now." At this, the Indians visibly relaxed.

Funeral customs. Death is not a stranger to the Cayapa, and everyone can reasonably expect to attend at least two or three funerals during a year. The greatest number of deaths are of infants. In other age groups there are violent deaths such as men drowning, breaking their necks in falls, and being poisoned

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by snakes and also by design. Women frequently die in childbirth; tuberculosis runs rampant, and periodically whooping cough and measles decimate the population. People die from spirit possession, soul loss, witchcraft, illness, and accidents; however, very old people "just die." People are afraid of death although it is maintained that no one dies because of his sins. Punishment takes place after death, and everyone must be purified of his sins by punishment after his demise. It is believed that when the Whites die their souls go to the white clouds while those of the Negroes go to the black clouds. Only the Cayapa may enter heaven.

When death strikes, all relatives within a few hours' travel are notified. The immediate family clean the body, if necessary, and place it on a mat. Water is boiled and then poured over the area where the body lay last. Two or three men of the neighborhood are asked to prepare a coffin; this coffin which is made of bamboo is said to be the "canoe of the soul" and is called /úhkuḡúle/. Its construction involves four or five hours' work, and when it is completed, the parent or spouse of the deceased offers

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